

2-12-1996

The Semi (02-12-1996)

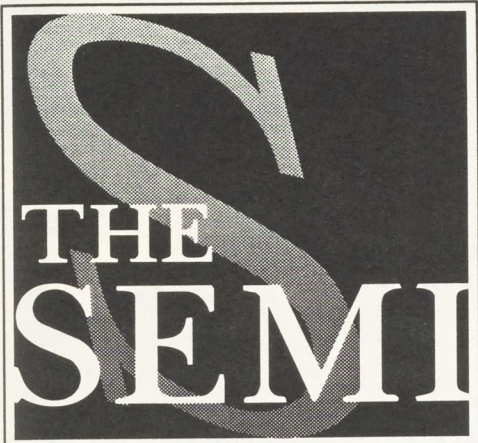
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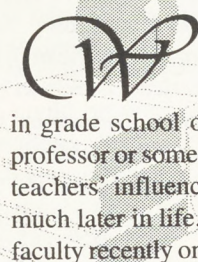
February 12 - 16, 1996 • WEEK 7 • WINTER QUARTER

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A Publication for the Fuller Theological Seminary Community

Influential Teachers. Who Has Shaped Our Faculty?

by Laura K. Simmons, editor



What teacher has most influenced your personal and academic development? Was it someone in grade school or junior/senior high, a college professor or someone here in seminary? Often our teachers' influence on us is something we realize much later in life. The SEMI surveyed the Fuller faculty recently on which teachers have influenced

them, and how their own teaching was impacted by those people. We reminded them to think both of positive influences and of negative influences.

Provost Russell Spittler was the only person who wrote of how *bad* a professor was; he had one professor who had two doctorates and was still terrible! The man might talk for five minutes at the beginning of class and then adjourn the class so they could go have coffee together.

What Spittler learned from this, he says, was that "Teaching is a gift that might be enhanced by university training. But degrees are no guarantee of superior teaching." What, then, *does* make some-

one an influential teacher? For our faculty, important elements were how a teacher cared for students, how he or she mastered or conveyed the material, and what actual teaching methods a teacher used.

Taking a personal interest in students is an important ingredient in good teaching. SOT Associate Professor Nancey Murphy tells us of a very important teacher she had: "James McClendon most influenced me by the respect he shows his students in class, and by his genuine personal interest in them." SWM Professor J. Robert "Bobby" Clinton mentions several men who were influential in his development, all of whom were deeply concerned for students. He cites one Bible teacher who believed in Clinton, challenged him, coached him, and taught him. SOT Professor David Scholer remembers a teacher who "gave positive affirmation and encouragement...I knew he cared."

Some of our faculty were influenced by how a teacher taught a particular subject. SOP Professor Hendrika Vande Kemp mentions her dissertation chair, whose exam questions "inspired me to higher levels of integrative thinking. I've worked hard to write equally integrative exam questions." President Richard Mouw mentions a professor everyone called "Doc Jo" at Houghton College: she was one of his first models of the integration of faith and learning. Says Mouw, "both her lectures and the prayers with which she began her classes made a deep and lasting impression on me."

The SEMI surveyed the Fuller faculty recently on which teachers have influenced them, and how their own teaching was impacted by those people.

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"WHAT YOU ALWAYS WANTED TO ASK ABOUT AFRICAN-AMERICAN CULTURE AND HISTORY"

In Celebration
of Black History
Month

RESPONSES BY STAFF IN THE AFRICAN-AMERICAN MINISTRIES PROGRAM
DR. STAN LONG, INTERIM DIRECTOR AND TRUSTEE
RIK STEVENSON, PH.D. CANDIDATE, ASSISTANT DIRECTOR
RAEDORAH STEWART DODD, SOT/MACI, COORDINATOR

We value every person who submitted a question. Our responses are intentionally brief, as we seek to catalyze discussion rather than dictate homogeneous answers to the complexity and diversity of African American culture and history. In the last column of this series, an annotated bibliography and on-campus video resource list will be published for further research, and the invitation to continued discussion will remain open.

Q. "IS IT OK TO REFER TO AFRICAN AMERICANS AS 'BLACK'? IS THAT A MAJOR OFFENSE OR JUST OUT OF STYLE?"

In most cases African Americans have no problem with the synonym 'Black,' as 'Black' is our first self-descriptive term (all of the other terms—'Negro,' 'Colored,' 'Nigger'—were terms used by whites to describe us). However, one must understand that the term 'Black' was inaugurated by Blacks in the social struggle and political context of the sixties and seventies, precipitated by the sit-ins on college campuses (i.e., Berkeley) and the riots that occurred across the country (i.e., Detroit, Chicago and LA.). The affirmation of this self-description is poignantly preserved in James Brown's multi-platinum recording "Say It Loud, I'm Black and I'm Proud" (Motown Records).

'African American,' on the other hand, came into existence a few years later when we Blacks began to reunite our identities with the Motherland (a.k.a. Africa). The term 'Afri-

can American' actually shifted from 'Afro-American' once the connection was politically and historically legitimized by the African-American community. Note here the use of the hyphen in the descriptive name. Whereas Afro-American adheres to grammatical convention of hyphenating compound words, in this case two nouns, African American need not be hyphenated as this name is an adjective and noun (consider also the absence of the hyphen in naming Native Americans, Asian Americans and Hispanic Americans). [Editor's note: When the phrase 'African American' is used as one adjective to modify a noun (like 'ministries' or 'community'), the SEMI follows grammatical convention and hyphenates it. When the phrase is used as a noun, we will not hyphenate it.]

Q. "WHAT IS AFROCENTRICITY, AND WHAT IS THE BENEFIT OF OPERATING FROM THAT PERSPECTIVE?"

Afrocentricity is, "literally, placing African ideals at the center of any analysis that involves African culture and behavior." (Molefi Kete Asante, originator of the term and Professor and Chair of the Department of African-American Studies at Temple University, in *The Afrocentric Idea*, Philadelphia: Temple University Press, 1987, p. 6.) Also, Afrocentric (adjective, 1966, of 'Afrocentrism') is "centered on or derived from Africa or the Africans." (Merriam -Webster Collegiate Dictionary, 10th Edition).

The benefit of operating from an Afrocentric perspective continued on page 5



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Editor: Laura K. Simmons
Production Editor: Jin H. Cho

In-house users will be charged for notices from their departments which exceed 50 words in length. Notices from individuals or churches for events not directly sponsored by a Fuller office or organization will be printed in the "Ads" section and charged per word. Articles and commentaries do not necessarily reflect the views of Fuller administration. Final editorial responsibility rests with the Director of Student Services.

For the Love of Mama and Papa

by Sarita Gallagher

We often notice Fuller students' children roaming through campus, but we are rarely blessed to hear from them in the SEMI. Proud papa Rob Gallagher (SWM Ph.D. student and former ASC president) brought us this story by his daughter. Sarita visited her grandparents last summer; this goodbye was in early September.

With all the packing and last minute jobs, I hadn't had time to think, but this could be the last time I would ever see my grandparents. My

grandparents, Papa and Mama, drove me to the bus depot just after dinner on Tuesday night. The Australian sky was already pitch black and the rain could be seen trickling down the car windows. Sitting in the little car, I felt so alone and empty inside, as if I was just about to be thrown out to the vicious world. Inside the car there was a prevailing silence that increased the uneasy feelings inside my stomach. The burst of bubbling goodbyes sprung forth now and then but they quickly subsided letting the silence reign once again. As we unloaded the car, my heart was thumping hard as thoughts bombarded my brain: "Why do I have to leave?;" "I don't want to go back;" "I love Mama and Papa too much;" "I could live here instead;" "There must be a way to stay with them." After all, I had just "met" my grandparents for the first time and I didn't want to leave now.

The large blue airport coach pulled up to the depot and the driver put my bags in the luggage compartment. We reluctantly said our goodbyes and then Papa pulled me to his side. Tears streamed down our faces, and as my grandfather held me tight, he whispered hoarsely into my ear, "I may not be here next time you come back, but I will always be in your

heart." I answered in a similar whisper that I would always hold him in my heart forever, and that I would see him again, but inside myself I wondered whether this would be the last time I would see their faces. I slowly tore myself away from him and entered the dark bus. Tears streamed down my face, and my heart ached with sadness, but it didn't matter, for I was thinking of them.

It was a shock at first living with my grandparents. I remember waking up the first morning and seeing the delightfully familiar childhood sight of a little, brightly-cluttered room strewn with piles of clothes and toys. Thinking that I must be dreaming, I quickly rubbed my eyes and took another look, but the large potted plants sprouting from all the corners of the room and the bright orange drapes falling upon the purple woollen rug confirmed my first assumption; I was home. The chocolate cake dipped in milk in the mornings, and the cut garlic spread on bread at lunch (foods my grandparents ate) often turned my appetite, as I increasingly craved fresh fruit and crackers and remembered a couple of rashes I had received as a little girl by eating out-dated food. My grandmother couldn't read.

The kitchen was the main meeting place, with its orange-painted walls and silk flowers, and this was where I spoke to my grandparents for the "first" time in my entire life. All my life, the only thing I could say to my grandparents was "hello", "goodbye" and "I am hungry." I loved them a lot as a little girl but I just couldn't communicate with them. They spoke Spanish and I spoke English, but this day I could speak to them in Spanish. Finally I could put my years of learning Spanish into practice, and I could talk with them.

The next two months unveiled for me an adventure I will never forget, because I got to know my grandparents and love them for who they are. Now, they could tell me their likes and their dislikes, their interesting stories about the Spanish Civil War, their hard lives in Spain, and even about the mischief they got up to as little kids. My heart soured. I had never felt like I had accomplished so much in all my life. A new horizon opened before my very eyes, enabling me to see what I had never been able to see. I could see into my grandparent's hearts and lives. I had often dreamed about getting off the plane and being able to instantly speak fluent Spanish to Papa and Mama, but it was always only a dream. Now my dream was a reality. I had succeeded and accomplished one of the most important goals I will ever achieve. But never had I known what joy it would be to see them as they really were, and to "meet" them for the first time.

During many walks along the beach with Papa and delightful nights of talking across the kitchen table with Mama, my grandparents became more than just grandparents; they became my friends. Now, as I sit at home in Pasadena, I don't think about the pain of separation from them, but instead I think of the hope that is now in my heart. For I now know that we will always be together, since I am in their heart and they are in mine. ■



Sarita is a high school senior at Maranatha High School.

Loving our Enemies . . . or Coming to Terms with the Enemy Within

I'll never feel safe around *her* again. If you only knew what *he* did to me. Whatever you do, be careful around *them*! Reflections of a paranoid personality? No, these are just the thoughts and feelings that I find rising to the surface from time to time about fellow members of the Fuller Community.

All of us have been disappointed by brothers and sisters here on campus. If not, we probably will be if we're here long enough (like more than two weeks!) It doesn't take too many hurtful experiences to bring me to the place where I have to make decisions either to avoid people or to work really hard to keep a mask up that prevents anyone from knowing what I really feel or think.

It is so easy for me to develop a 'we/they' mentality when I am in an environment where people look and think so differently. Somewhere in me there's a belief that, if everyone were just like me, everything would be fine! It's frighteningly simple to make myself the standard for judging what a "real Christian" should look, think, and act like. While I don't usually do this blatantly, my judgments and prejudices slip out when I least expect them to.

God is doing something new with me about this problem. In the past, realizations such as this would be one more thing on the list to "fix" about myself. If I succeeded, I'd feel proud and more self-righteous than ever; if I failed, I'd have more things for which to condemn myself.

In this season, God is showing me that much of my perception of others as 'enemies' comes from seeing in them what I am most afraid of finding in myself. As long as I can deny the impulse within myself to sin (in all its forms), then I can "righteously" judge others who demonstrate the same patterns. Never can I be so cruel and merciless towards others as when I have no mercy on my own evil. To focus on the sin of another, making them my 'enemy', is an effective device to cover awareness of my own evil.

The way out is so surprising to me! It seems to be coming as Jesus is revealing to me the depths of my own need. I'm realizing that there is nothing that I can see or hear about someone else's sin or failure that is any different from the 'stuff' in me. The potential, if not the practice, is always present. The good news is that God accepts me (and you!) not only for who we are, but for who we are *not*. He already knows, better than we, the "dark side" of our selves, and has embraced it. Jesus has taken *all* of who we are into Himself. Those parts that I most want to hide from Him, and from myself, are slowly being revealed. Like fig leaves that Adam and Eve hid behind in the Garden of Eden, my defenses are slowly being stripped away, that I can stand naked in His presence. God wants me to stand, not exposed in shame, but covered only by his love and grace. In the presence of His healing love, I can be still.

It's only from this place that I can love those I perceive to be my enemies. When I die to my own attempts to achieve

righteousness, the power of God causes to be born in the core of my being His hope that He can accomplish in me what I can never do myself. As I trust and receive the depths of His compassion and grace, I'm finding that His love makes me want to love Him, and others, in return. Accepting and embracing the 'enemies within' is the beginning, for me, in taking down the dividing walls between myself and others.

Cathy Schaller
Spiritual Director
Office of Christian Community

Winter Opportunities

❖ Environmental Concerns?

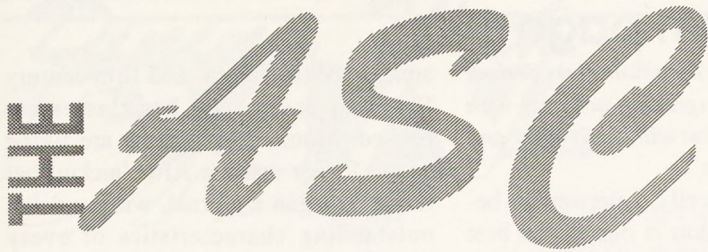
Are you interested in environmental issues from a Christian perspective? We have a limited number of free magazines in our office called *Green Cross* (usually \$3.00). This is a special edition on endangered species that we would like to share with the Fuller Community. If you would like one, call us and give us your name and box number or stop by our office and pick one up.

❖ The Couples Garden

February 24 will be our last Couple's Garden of the Winter quarter. As we have recently advertised, we will now have an additional time for Fuller students (and their spouses) called "Table Talk". This will be a 45 minute time of small-group sharing that will bring the couples together to briefly process some of the information learned during the regular Couple's Garden presentation. With a designated Fuller couple facilitating the group, we are hoping that this will help build community here at Fuller as well as encourage each couple to grow more intimately in their marriage. If you would like to join us, call the OCC or show up at **Payton 101 at 5:45 Saturday evening**. Hope to see you there!!!

The Office of Christian Community may be reached at (818) 584-5322, or FTS Box 243, and is located on the second floor of the Catalyst building.





Announcements

■ **Thanks for Giving Blood!** The ASC would like to thank all of the Students, Staff, Administration, and Faculty who gave of their time as well as their blood for the sake of others on Jan. 29. The Blood Drive went well. We had a goal of getting 45 units of blood, and we came very close, with 38! The Blood Drive went smoothly, with few people having to wait, and with most getting in and out in an hour. We hope that the next Blood Drive, **Tuesday, April 9**, will go just as smoothly, and that we will achieve an even higher goal of 60 units of blood. Thanks again to all who supported this effort.

■ **Coffehouse Evangelism in South Africa** - The TGU is sponsoring a brown bag lunch with Dr. Richard Peace, Professor of Evangelism and Spiritual Formation, on Wednesday, **February 7, from 12-1pm** in the Geneva Room (2nd floor of Payton, South side). Dr. Peace will be sharing his experiences as a missionary reaching the South African youth culture through coffehouse evangelism. Bring your lunch and questions. Coffee and soda will be provided.



■ **Artists!** Start thinking now about submitting pieces of your art for the Gallery Show during Fuller's Spring Arts Festival. Submissions will be taken from **April 1 - 12**. Watch for further information.

■ **"Offerings"** is a publication of poetry, prose, and sketches by Fuller people. If you'd like to submit some of your work, drop it off in the ASC office before **March 15th**. Call Beth of the Arts Concerns Committee at 584-5215 with any questions.

■ **Museum Trip!** **Saturday, Feb. 17**, join the Arts Concerns Committee for a trip to the Pacific Asia Museum, where there will be interactive displays and art related to the Chinese New Year. Meet in the Garth at **1:00 pm**. We will be back by 4:00. If you have any questions, call Beth at 584-5215.

AAQ & A FROM PAGE 2

is the procurement of historical, theological and sociological presence in the academy. The reason that Afrocentricity was developed by Asante is that the Eurocentric approach to document and maintain evidence was and is exclusive of minorities in general and African Americans in particular. Therefore, in an attempt to correct the neglect and evils done to African Americans by white scholarship, Afrocentricity was born. Its intent is not to dilute the integrity of the academy, but to enhance it by providing a means through which African Americans and Africans will be included in the intellectual enterprise. Outside of the academy, Afrocentricity affirms and enables African Americans to function in harmony with themselves.

Q. "WHAT IS BLACK THEOLOGY AND WHAT MAKES IT DIFFERENT FROM THEOLOGY IN MORE COMMONLY-REGARDED TERMS?"

Historically, the Black experience has been existentially powerless, and Blacks have grown to distrust the theological universals white Christianity expounds in word only. One reason for this distrust is that theological definitions and descriptions which become disconnected from humanness are intellectual abstractions. Some whites have dehumanized the theological enterprise, in order to sanctify the status quo. (George Thomas, "Vanguard of Pan African Christianity in America," *Journal of Religious Studies*, The Interdenominational Theological Center, Vol. 1, Number 2, Spring '74, p. 72).

On the other hand, "Black Theology" is a theology of, by and for black people which has emerged out of the African American experience. African Americans developed their theology out of their experience which, for the most

part, includes community involvement. (Joseph Johnson, "The Need for a Black Christian Theology," *Journal of Religious Studies*, p. 19). "Black theology emerged as a reaction to the so-called classical theologies which have been unable to realistically and authentically relate to the theological implications of the black experience. Black Theology is a reaction to the refusal of white theologians to come to grips with the theology of the disadvantaged, the disenfranchised and the oppressed" (p.19).

Q. "HOW DO BLACKS FEEL ABOUT IDENTIFICATIONAL REPENTANCE? DOES IT SEEM INSINCERE, OR IS IT POWERFUL AND NECESSARY?"

We cannot evaluate anyone's sincerity. However, historically, Blacks are more impressed by what follows such confessions, i.e., penitence and recompense.



Influential Teachers - from page 1

(A student who advised me to take a class from Jim Bradley said he was a great teacher in part because "he gives killer devotionals!")

Leslie Allen mentions a Cambridge historian "who lectured as if the people he was talking about were real people, in today's newspaper." Conviction about the value of one's material also inspired Colin Brown: "Mr. Loseby lost one eye in the first World War, won the Military Medal, and taught me Latin. He told us that if we could master Latin grammar, we could master anything." Given the plethora of subjects Dr. Brown is qualified to teach, that philosophy seems to be true in his life! SWM Professor C. Peter Wagner mentions a faculty member from Fuller, Edward John Carnell, who influenced him: "I wanted to reach Dr. Carnell's level of academic integrity, superb communication skills, humility, personal transparency, and sense of humor." Dr. Vande Kemp values something similar; several of her influential teachers "displayed a delightful sense of humor that taught me not to take myself or my work too seriously."

Teaching method is something that often seems intangible, but can 'make or break' one's experience of a teacher or a class. Learning styles vary, and teaching to a variety of learning styles is one of many challenging aspects of teaching. Teaching students to think, not just to parrot back material, is another challenge. SOT Professor Robert K. Johnston remembers how Jim Morgan, one of his Fuller professors, taught students to think. "He would have two students write a precis of the reading each week, as well as questions they thought worthy of class discussion. Then we would have a spir-

ited discussion for the whole class period, agreeing and disagreeing not only with the text assigned but with each other and with the professor."

Methodologically, I personally believe Bobby Clinton is one of the best teachers I have had at Fuller. He teaches in a way that embraces every learning style, something straight lecture or discussion often cannot do. Hearing from Dr. Clinton about who influenced him in specifics of his teaching style was very revealing. Frank Sells, one of his Bible college teachers, taught Clinton to "use special techniques to motivate people" and always to "apply the word-ministry to the heart should flow out of input from the word."

Buck Hatch, another teacher from Bible college, taught him several things: "always review so as to integrate the whole—everything should be placed in a broader perspective; always learn something new yourself in the course you are teaching; never just give truth to the student—make the student, himself or herself, discover the truth." Dr. Clinton goes on to say, "we basically teach like we were taught." For him and several others who contributed to this article, this is very true.

Many of us are preparing to be teachers: in churches, in seminaries, in Bible colleges, mission schools, or universities. What kind of teachers will we be? Will we learn from the excellence of our great teachers and, like Russ Spittler, endeavor never to emulate the worst models? After meeting Women's Lectureship speaker Roberta Bondi last year, I was inspired to begin a 'teaching journal.' Bondi teaches about the 'abbas and the

ammas' of the fourth- and fifth-century Egyptian desert, and her classes are packed. Monks and hermits are living people for her students. After 'picking her brain,' I began a journal, writing down outstanding characteristics of every teacher who ever inspired me, both in and out of the classroom. The list is quite long. Some of those inspiring qualities will be easy to integrate; others will take a lot of work. It's never too early—or too late—to improve ourselves as teachers. As Spittler pointed out, teaching is not something we will necessarily learn in our classes, but it is something we can learn by observing those who have gone before us.

The SEMI thanks Drs. Wagner, Brown, Mouw, Vande Kemp, Scholer, Murphy, Allen, Spittler, Johnston, and Clinton for their contributions to this article.



"Mr. Loseby lost one eye in the first World War, won the Military Medal, and taught me Latin. He told us that if we could master Latin grammar, we could master anything."

- Colin Brown

Congratulations on the following additions to the Fuller family!

To **Karin and Phil Corr** (Phil graduated with a Ph.D. from SOT in 1993 and currently works for the library) on the birth of their daughter **Sarah Grace Corr**. She was born on the morning of January 24, weighing 8 lb. 12 oz., and measuring 22 inches.

To **Steve Wright and Mommy**, (Steve was so excited he forgot to tell us the mom's name), on the birth of their second son **Andrew Ian Wright**, weighing 6 lb. 5 oz., and measuring 18 inches. He was born on January 31, at 7:05 am. Steve says "we're excited and doing well."



Dining With DAN

Peking Palace

☆ (out of 5)

I decided to be compassionate and give this establishment 1/2 star out of five stars. I mean, at least it was pretty clean. There were no bugs anywhere (probably because they all died from eating the food!). I should have noticed the first two omens when I entered the restaurant. First of all, there was not even one Asian eating here, and this was a Chinese restaurant. Second of all, the main entree in this *very small* buffet selection was sweet and sour pork smothered in some horrible syrupy red paste. Other items included a totally tasteless egg-foo yung. I think they forgot to add a few of the ingredients (eggs, perhaps!). If you could fry a rice cake, this is probably what it would taste like! They also served fried rice (imagine that, even more grease), and a very bland chow-mein. Also available was broccoli and beef. Usually this dish is called beef and broccoli but due to the very limited content of what *they* called beef, I'll refer to it as the broccoli and beef. The beef was so soggy with grease that I felt like I was eating a broccoli-flavored grease ball.

The service was bad and with an attitude. When I asked the waitress for iced tea, you'd think I was asking her for one of her kidneys by the look she gave me. I was too scared to even dare ask for lemon. This is the first Chinese buffet that I can ever remember where I didn't even finish the first plate! Yes, it was terrible, but at least the fortune cookie was coming soon. I must tell you that after all that grease, this fortune cookie tasted so good that I wanted to cry. I expected to read "You will die today from Chinese buffet," but much to my surprise my fortune was the nicest part of the visit. It read as follows: "You would be great in the entertainment field." Thank you!

Love and Hershey's Kisses,

Dan

Catch Dan on TV as his fortune comes true! Channel 58, February 14, at 8 pm. You'll hardly recognize him...

MEETINGS DENOMINATIONAL

The following denominations will be meeting on Monday mornings at 10:00 am, with exceptions where noted. This time is set aside for you for worship, for support, to network, and to connect with denominational issues.

Action for Reconciliation & Renewal

Tuesdays 10 am, Psych. Bldg 120

American Baptist

Psych Bldg. 116

Assemblies of God

Psych Bldg. 311

Episcopal Church

Thursday Lunch, Garth

Evangelical Covenant

CFD Learning Center - 465 Ford Pl.

Friends

Stephan Hall 207

Korean Students

Payton 302

Lutherans

Library 203

Messianic Jews

Glasser Hall - Second floor

Post-Denominational and Foursquare

Psych Bldg. 314

Presbyterian Church (USA)

Travis Auditorium

Reformed Church in Am./CRC

Psych Bldg. 120

Roman Catholic

Library 205

Seventh Day Adventist

Library 204

Southern Baptist

Payton 301

United Methodist Church

Psych Bldg. 130

Vineyard

Payton 302

For changes or additions to this list, contact the Office of Denominational Relations, located 2nd floor of Carnell Hall (behind the Catalyst) or call 584-5387.

CHAPEL news

All-Seminary Chapel

This **Wednesday**, February 7, our speaker is **Dr. James Guy**, Dean of the School of Psychology. We gather for the Wednesday Chapel at 10 am at the First Congregational Church. There will be a brief time of fellowship following chapel.

On **Thursday**, February 8, **Raedorah Stewart Dodd**, Program Coordinator for African American Ministries, will be sharing a message after a time of praise and worship led by the Chapel Worship Team. The Thursday All-Seminary Chapel meets in Travis Auditorium at 10 am.



F O R Y O U R I N F O

LUNCH WITH ARTS CONCERNS

Did you know that the Arts Concerns Committee has a lunch-time discussion group every **Thursday from 12:15 to 1 pm** in the Catalyst? Please join us for informal and interesting conversations.

CHEAP MOVIE TICKETS

The Office of Student Services is offering United Artists movie tickets for \$4.25. Tickets are good for movies after two weeks of their release (usually). Come by the OSS on the second floor of the Catalyst building and pick them up. Limited quantity!

EDITING REFERRAL SERVICE

Do you need editing for a paper, thesis or dissertation? The Editing Referral Service has compiled a listing of editors. For information on an editor suited to your needs, see the referral book at the International Student Services, Office of Student Services, or the ASC.

F.O.C.U.S.

A group for and by Fuller wives. Join us for friendship, support, Bible study and fun! We meet every **Thursday, 7 pm** in the SOP lounge. Call Julie at 795-3428.

MINISTRY ENRICHMENT SEMINAR

Revs. Jim Sillerud and Barb LeFevre, pastors at First Presbyterian Church in Northridge, will speak on "What to Look for in Your First Call as an Associate," **Thursday, February 15**, from 3:00 to 4:30 pm in Payton 101. For more information, contact the Field Ed Office, 584-5377.

PRAY FOR MUSLIMS

The Muslim holy month of fasting, Ramadan, began January 21 and ends February 19. On February 16, "The Night of Power" is celebrated, in which Muslims believe that God hears their prayers. Please pray (and fast!) that God will bring many to salvation. See the daily prayer guide on the Missions Concerns bulletin board.

TEXTBOOKS ARE FINITE

The Bookstore will begin pulling textbooks from Winter quarter off our shelves on **February 14th** to make way for Spring quarter. Many texts will be returned to publishers as soon as they leave the shelves, so make sure you've gotten what you'll need before it's gone.

MINISTRY OPPORTUNITIES

- Bill Keyes, Vice President of OC International, will be on campus **February 14-15**. He will have a display in the Garth and will be available for appointments. He represents overseas ministry opportunities in Africa, Europe, Latin America and Asia for this summer, short-term and career.
- Friendship International will be on campus on Monday, **February 26**. If you are interested in short-term summer ministries, teaching English, or long-term ministries in Central/Eastern Europe, meet with a representative in the Garth.

FACULTY AND STAFF AWARDS

The entire Fuller community is invited to come to this year's Faculty and Staff Awards Convocation on Wednesday, **February 28, from 10:00 to 11:30 am** in the First Congregational Church. A reception will follow the ceremony.

School of Theology - Changes in Spring 1996 Schedule

Please note the following changes in the SOT spring quarter schedule of classes.

Additions:

Class	Instructor	Units	Day/Time	Requirements
CF565 Equipando el Pueblo de Dios	Hernandez, F.	4	Th 8 - 9:50 am, 11 - 12:50 pm	Spanish
CN536 Mental Health and Ministry	Lee, Y. J.	4	Th 3 - 5:50 pm	Korean
DP500 Reformed Doctrine and Polity	Kors, C.G.	2	M 8 - 9:50 am	
DP509 American Baptists Today	Townsend, J.H.	4	F 8 - 11:50 am	
PR511 Preaching Practicum	Pannell, W.E.	2	W 3 - 4:50 pm	PR500

Deletions:

ST565	Theology and Contemporary Literature
CF575	Discipulado

Corrections and Modifications (*corrected information is in italics*):

NE506	Faculty: <i>Martin, R.P.</i>	Meeting Time: <i>Tu Th 1 - 2:50 pm</i>
NE507	New Course number: <i>NE518</i>	
NS501	Faculty: <i>Brown, C.B.</i>	
NS536	Meeting Time: <i>M 3 - 6:50 pm</i>	

OT521	Prereq: <i>LG502</i>
CH565	Attribute: <i>SPIR</i>
ST530	Meeting Time: <i>Tu Th 8 - 9:50 am</i>



This section of the SEMI is for the announcement of events or services not directly offered by a Fuller office or organization. For information about rates, contact the Office of Student Services at 584-5430. Note: Each person is responsible for checking on the quality and type of service before contracting or using it. The SEMI and Office of Student Services do not personally recommend or guarantee any of the services listed.

Auto Repair: SMOG CHECKS, tune-ups, oil change, brakes, batteries, etc. Complete service. Hrnt Auto Service, 1477 E. Washington Blvd., Pasadena. 798-4064. Call for an appointment.

Tax Time: Tax preparer, licensed and bonded, specializing in ministers, Fuller students and staff. Reasonable prices. Ask for Tom Dunn at 818-352-8237.

Christians need cars too! SIDCO Auto Brokers serves Christian Colleges, Missions, Staff/Students/ Alumni. This is our 10th year serving the Christian community. Fuller Hotline 909-949-2778 or 1-800-429-KARS. "A good name is chosen rather than riches." - Proverbs 22:1

For Rent: Vacation Get-Away at the Harmony House. 4 bedroom retreat center (sleeps 10-12) in beautiful Lake Arrowhead. \$295/weekends, \$650/week. Call Dr. Janet Harms 909-394-9990 (Fuller choir director) for brochure and reservations.

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Editorial Services: Professional editing for dissertations, theses, articles, books. Reasonable rates. References provided. Dr. Denise Blue, Blue Pages, 818-441-5106.

Part Time Youth Worker: Livingstone Alliance Church in Hacienda Heights is looking for a seminarian to provide biblical nurture and spiritual guidance to Junior-High American-born Chinese youth. Monthly stipend. Call Rev. Kai-Ming Ho, 213-264-3595.

Olympics Volunteers: YWAM needs security people for the Olympics compound in Atlanta, July 12 - August 4. Applicants must speak English and be 18. Cost: \$600 for food/housing. Apply by March 1; call Allen at 818-296-0264 for details.

Part-time income opportunity: Earn serious income as an independent rep for Excel Telecommunications. An excellent home business for student or spouse. Must have SS#. Call Brad at 351-0300.

New Groups: 1. Relationships can change: A group focused on increasing self-awareness, self-expression, effective listening, and conflict resolution skills. 2. Growing through Grief: A support group to facilitate the expression of the feelings of loss and grief related to death and dying, loss of health, career changes, aging, moving, developmental-life span transitions, etc.. Groups meet 1 1/2 hours weekly, \$25.00 per session. Call Nancy Anderson, Ph.D., MFCC at Fuller Psychological and Family Services, 818-584-5555.

Research Help Needed: If you are female, at least 21 years old, a Mexican American and believe drinking was or is a problem for your father or (Mexican American) husband, you can make a difference. I am a doctoral student conducting research and I would like to have a structured, confidential interview with you. Please contact Genevieve Gonzales Crean via my voice mail, 909-591-4264 ext. 3 or FTS Box 1463 and leave a message.



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